"The following instance of maternal devotion given by Jeffreys supports our views of the case: 'Those [women] who have united themselves to our sailors have manifested a faithful and affectionate attachment, and are extremely jealous of a rival. This may be partially occasioned by their great dread of being abandoned by the sailors to the mercy of their native tribes, who never fail, on such occasions, to treat them with extreme severity. In some instances, their children, the offspring of their illicit intercourse with Europeans, are forcibly taken from them and thrown into the fire, where they are destroyed. An instance of this kind, in which, however, the child was saved by the affection and courage of its parent, happened within the author's knowledge. One of these women, who had been for many years attached to a sailor, one evening wandered from her sealing party with a young child at her breast, and accidentally falling in with a band of natives, was immediately attacked, her infant was snatched from her, and thrown into a large fire; this treatment inspired the woman with the most desperate courage: she rushed with the rapidity of lightning through the horde of barbarians, and in an instant plucked her child from the devouring element, and ran off with it into the woods, whither she was followed by the savages; but she contrived, aided by the shades of night, to conceal herself and her scorched infant behind the thick trunk of a fallen tree. Considerable search was made for her by the men, but finding it useless, they returned to their fire,

round which they lay down and went to sleep. The poor woman, observing this, quietly left her hiding-place, and before morning reached the town of Launceston, a distance of about ten miles, where she once more found a [57] comfortable home at the residence of a gentleman of that place. The poor mother suffered greatly, as well from fatigue as from the fire through which she had rushed to save her infant, and the child itself was so much burnt, that an inflammation taking place, it shortly after departed this life' (Jeffreys, pp. 118-124)."

"The settlement of personal quarrels was effected by a primitive, but striking, description of duel. 'If an offence be committed against the tribe, the delinquent has to stand while a certain number of spears are, at the same time, thrown at him; these, from the unerring aim with which they are thrown, he can seldom altogether avoid; although from the quickness of his sight, he will frequently escape unhurt; he moves not from his place, avoiding the spears merely by the contortions of his body. (Davies). 'The Tasmanians varied this form of punishment by another; which closely resembled that of the pillory,' Davies (ibid.) informing us, that their custom was, 'to place the offender upon the low branch of a tree, point at and jeer at him.' Beyond this, however, we know nothing concerning either the nature of the offences, considered as such by the aborigines, or of the punishments which they inflicted for the same."

"'If any quarrel took place among the men of the same tribe, it was the waddy that decided their affairs of honour' (Melville, p. 349). 'When they meet with the intention of fighting, it is the custom for one to receive a blow on the cranium, and then to return the blow on that of his adversary' (Breton, p. 355). 'When they fight among themselves, the chief weapon is the waddy, which they flourish in the air for some time, with boisterous threats and gestures, and then fall to in good earnest.... Their skulls are thicker [sic] than those of Europeans. They had need be so, to receive the blows that are inflicted on these occasions, as they sometimes appear heavy enough to fell an ox [sic]' (Van Diemen's Land Annual, 1834, p. 78)."